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too various to describe in this chapter.[36] Under the Communists, the tribal peoples have been given special treatment, and the uniqueness of[37] their social systems has been largely preserved. No attempt was made to implement the new Marriage Law in the ethnic minority autonomous areas established by the new regime.

In the twentieth century, family patterns among the Chinese people of the Southwest Region have largely followed the forms of traditional China before the beginning of industrialization and the resulting outgrowth of revolutionary social and political forces.[38] The customs and practices of the Chinese people long established on the Chengtu Plain and of immigrants, mostly from the Yangtze River provinces of the Central-South and East China regions, were little disturbed by modern trends until the capital of the Nationalist Government was moved to Chungking during the war with Japan. Previously, Western-style commerce and industry had made little progress in the region, the intrusion of modern trends from other parts of China had been barred by the lack of railway and highway links with the outside world, and warlord rule had perpetuated traditional values and practices. One significant modern influence that had made its way into the region was modern education at the universities, especially in the

36. The chapter on Ethnic Groups describes some of the major social characteristics of the principal indigenous tribes.

37. See Fei Hsiao-t'ung, "Minority Groups in Kweichow Province," C.B., 150, pp.8-15.

38. On the family in the Southwest Region, see Francis L.K. Hsu, Under the Ancestors' Shadow: Chinese Culture and Personality, New York, Columbia U. Press, 1948; and Fei Hsiao-t'ung, China's [cont'd]

178 893 provincial capital of Chengtu and its vicinity.

178 Just before the war, transportation systems began to bring the Southwest Region into contact with the rest of China. The wartime needs of the Nationalist Government led to the beginning of modern industrial and commercial development within the region and the exploration and development of its mineral resources. Refugee students and professors from other parts of China were scattered in makeshift unversities throughout the Southwest Region. Many of the educated group made determined efforts to filter to the people some of the new political and social ideas derived from Chinese contact with the West through the mesh of the Kuomintang wartime censorship. Some refugee intellectuals were enlisted in the rural reconstruction program, headed by James Yen, who attempted in scattered rural areas to improve literacy, agricultural methods, and living habits and to spread new social and political ideas. Although stripped of their former revolutionary content, they contained within them the seeds of change in family and other areas of life.[39]

563 178 The results of these innovations in the Southwest Region appear to have been minor and ephemeral, but it is still too early to assay their long-range and lasting effects. The influences of the intellectuals and of the personnel of the rural

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39. On the rural reconstruction program see Paul M. A. Linebarger, The China of Chiang K'ai-shek [sic.] : A Political Study, Boston, World Peace Foundation, 1941, pp. 218-22.

871 Nationalist officials singled out two of the most controversial points for further elaboration. One is the so-called "spirit of nationalism" which the Ministry of Education at Nanking defined as the spirit based on San-min Chu-i, the Three Principles of the People expounded by Dr. Sun Yat-sen. Thus a mild social reform was adopted as the central theme of the Nationalist philosophy of education. The other controversial point is the extent of government supervision over educational institutions. Officials explanations stressed the supervisory function of the government in the system of education and denied that this implied any authoritarian control.[2]

[873] Under the Nationalist Government, efforts were exerted to promote adult education and combat illiteracy. Outstanding records were made by such people as James Yen (an internationally known promoter of mass education), who organized drives to eradicate illiteracy, and Huang Yen-p'ei, now a member of the Communist Central People's Government, who did much for the development of vocational education in China.

2. Ibid., p. 24. For other influential theories on education expounded during World War II in China see Chan-shih Chiao-yü Lun-chi [Discussions on Wartime Education], Shanghai, Sheng-huo chiao-yü she, 1938.

871 of education.[10] Apparently the final word on this question was pronounced by an article in People's Education, an official organ of the Ministry of Education since May 1, 1951, which said: "The present stage is no longer the same as the New Democracy stage. We have to not only establish a socialist system of thought for the educators and students (which was the central mission under the New Democracy principle), but to put into practice the principle of 'eliminating step by step the exploitation system and establishing a socialist society' as stipulated in the new Constitution."[11]

In short, the Communist basic policy of education has been to remove gradually all influences other than those of stemming from socialism. In practice, the Communists have attempted to train all levels of personnel required for a complete socialist remolding of China.

B. Changes in Curricula

873 Curricular "reform" was among the first actions undertaken by the Communists in the field of education. Even before their consolidation of power (at a time when a thorough renovation

10. See articles on this subject in Jen-min Chiao-yü [People's Education], Peking, June 1953, April 1954, and June 1954 issues.

11. People's Education, Oct. 1954, p. 13.

873 of the educational system was administratively impossible), the Communist instituted changes in the curricula wherever their troops had seized control. As early as September 1949, Communist authorities announced the "Temporary Regulations of Curricular Reform in the Departments of the Colleges of Arts and of Law in the Institutions of Higher Learning in North China." The principal features of this "reform" were (1) the substitution of Marxism and Leninism for the Three People's Principles, (2) abolishment of the course on traditional law and, before new laws were promulgated, the addition of studies on socialist theories of jurisprudence. This action was aimed at institutions of higher learning; reform of curricular for lower level schools was not much publicized.

The same subject was the central theme for the All-China Higher Education Conference of June 1-9, 1950. By that time the movement to reform curricula had reached its second stage. Out of this conference emerged "Decisions Concerning the Enforcement of Curricula-reform in the Institutions of Higher Learning." The main point of this directive was that, "Institutions of higher learning must... abolish the politically reactionary courses, install revolutionary political courses of the New Democracy.... The curriculum of all departments must practice the principle of proper specialization ... must install and

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873 strengthen necessary and important courses and omit those overlapping and unimportant courses and materials, in accordance with the principle of intensification and simplification."[12]

Following this conference, major changes in college curricula were carried out. Similar measures were also adopted for secondary and primary schools by modifying the courses and altering the subject-content. In January 1951, the Communist Ministry of Education moved to check on the results of curricula "reform" by holding a "Conference on Inspection of Teaching Plans for the Academic Year 1950 of All Institutions of Higher Learning." Again, similar actions were taken for schools on the lower level. After September 1951, official efforts were mainly devoted to "thought reform" and the inspection of course material and teaching methods to ensure that the reform measures were truly carried out in the Communist spirit. These efforts have not lessened in the past five years.

Besides changing the materials for courses on political and economic theory, the curricula

12. Hsin-hua Yüeh-pao [New China Monthly], Vol. II, No. 5, Sept. 1950, p. 1,134.

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873 "reform" also has the mission of dovetailing the schools on different levels and seeing that their doors are open to Party and other professional cadres who have not had the opportunity of a formal education.

One important development closely related to curricula "reform" is the thorough re-examination of all textual materials. The central authorities responsible for education, through their subordinate agencies on provincial and municipal levels, supervised the revision of all textbooks, particularly those in the field of the social sciences, before releasing them to the schools. That the revised books are politically slanted is obvious, but their technical quality can not be judged without a detailed comparative study of many such books against the original versions and against similar books accepted as standard works in non-Communist countries.[13]

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13. For more information on revision and publication of textbooks in Communist China, see the chapters on Public Information and Propaganda and Artistic and Intellectual Expression. Also see Chu Po-ch'i, Chung-kung Ti Hsüeh-hsiao Chiao-yü [Formal Education in Communist China], Hong Kong, Ya-chou ch'u-pan-she, 1954, pp. 218-27.

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872 he offered advice to the kings in order to perpetuate the feudalistic system.[33] Schools which succeeded in teaching the students to enjoy manual work, to help their parents at home, and to prepare for farm or factory work upon graduation were cited as "model" institutions. In April 1955, the schools at Kuang-yüan (Yunnan Province) reported with pride that out of 204 students graduating in the last class, 80 took up jobs with mutual-aid teams and agricultural co-operatives.[34] To achieve this result, school teachers had to persuade the students' parents that it was as noble and as desirable to have their children participate in productive labor upon graduation as to send them to schools of higher education. However, in spite of the fact that the government has made "labor education" the primary point of emphasis in political indoctrination, lack of success was revealed by Ts'ao Ti-ch'iu, Mayor of Chungking, who reported on January 13, 1955 that "the idea of looking down on physical labor and the laboring class still prevails among students."[35]

• 873 B. Secondary Schools

In 1950, the secondary schools in

33. People's Education, Jan. 1952, p. 52.
34. Survey of China Mainland Press, No. 1012, April 26, 1955, pp. 12-13.
35. Ibid., Supplement, pp. 4-5.

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•873 Southwest China went through the initial stages of consolidation and reorganization according to the Communist policy for education. Incomplete statistics from a Communist source indicate that in that year there were 1,200 schools with 150,000 students in this region.[36] Suspension and merging of many private schools in the subsequent years reduced the total number of middle schools in Southwest China to 674 in 1951. However, student enrollment apparently suffered little from the reorganization of schools; in the spring of 1952, there were 216,000 students attending middle schools. Of this number, about 50 per cent were from "proletarian" families.[37] In Szechwan, the largest and richest province in this region, the policy has been to establish a middle school in every "old revolutionary base" (area occupied by the Communists in the 1930's). Although there is no up-to-date information on the accomplishment of this program, the government in Szechwan was prepared to do everything possible to develop education in the northern parts of that province, including the

36. Compendium of Government Reports, p. 1,000.

37. Southwest China behind the Iron Curtain, pp. 17-19.

1:Stanford U. S-4, 5 1956 AF16 SW China
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• 8B organization of "substitute tiller" teams to help those families which, after sending their older children to school, would not have sufficient manpower to work on the land.[38] Concrete results of middle school expansion were reported in Chungking Municipality; in 1954, 18 junior middle schools were either newly built or expanded.[39]

Aside from giving technical instruction commensurate with the level of the school, secondary education in Mainland China stressed the same things as the primary schools. To make the teacher conform to the government policy of education, a rotating system of indoctrination was inaugurated for secondary school principals and other administrators, with the commissioners of education of each provincial government responsible for the supervision of indoctrination. The program got underway in Southwest China in 1951; by September 1952, over 11,000 teachers and administrators had completed their "training."[40]

Some important changes were made in the curricula for secondary schools. To the natural science courses was added a subject

38. Kung-fei K'ung-chih-hsia Ti Ssu-ch'uan [Szechwan Under the Communists], Taipei, Sixth Section, Central Committee, Nationalist Party, 1955, p. 21.

39. Survey of China Mainland Press, No. 1012, pp. 4-5.

40. Hsin-hua Jih-pao [New China Daily], Chungking, Sept. 30, 1952, p. 3.

1:Stanford U. S-4, 5 1956 AF16 SW China
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873 called Elementary Darwinism. To the social sciences courses was added a study of the Common Program, later replaced by a study of the new Constitution of 1954 after its promulgation. During the past five years there have been times when a scheduled course was suspended at the last minute because the official textbook for the course was not ready.[41] Many textbooks were revised several times to measure up to the changing Party line as interpreted by Peking.

C. Institutions of Higher Learning

873 668 In principle, the control of institutions of higher learning is centralized under the Ministry of Higher Education, except for the teacher's training program which falls under the Ministry of Education (see Chart 3).[1/n] In practice, the Government Administration Council has instructed the various central government ministries in charge of various industries to "supervise and co-ordinate" the programs for advanced technical schools. These central government ministries in turn can appoint local government personnel to take charge of the schools in order to maintain close supervision.

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41. People's Education, Aug. 1954, pp. 63-64.

1/n [facing p. 285 -- Analyst]

1:Stanford U. S-4, 5 1956 AF16 SW China
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873 668 In this connection, local governments, mainly provincial, are given the responsibility of providing the schools with political guidance.[42] With this system of control, the political conversion of the universities and colleges was carried out with very little delay. In September 1950, the regional authorities of Southwest China called a conference on higher education. Immediately after the conference, the 43 existing institutions of higher learning were put through the initial "reform." As a part of the "thought reform," 808 college teachers and 5,212 students were enlisted to serve in the Land Reform Movement. In the summer of 1951, 191 teachers and 1,640 students were sent to farms and factories to practice what they had been learning in school.[43]

873 Among the more acute difficulties

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42. "Decisions Concerning the Revision of Relations of Leadership for Institutions of Higher Learning," announced by the Government Administration Council on Oct. 6, 1953; People's Handbook, 1955, pp. 558-59.

43. New China Daily, Chungking, Sept. 30, 1952, p. 3.

1:Stanford U. S-4, 5 1956 AF16 SW China
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• 873 experienced during the conversion and reorganization of universities were:[44] (1) the "thought reform" of college professors, who were subject to public criticism by their students, and (2) the transfer of certain departments from one university to another, which disrupted the administration of those institutions. By the end of 1952, nine of the schools of higher education in Southwest China had been revamped to include 39 more departments, of which 25 were directly controlled by government agencies in charge of industrial affairs. Seventeen "new type" technical schools were established, of which 11 were engineering schools.[45] Not all of these schools were on the college level.

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44. Accounts of thought reform for college professors are presented (possibly with some exaggeration) in such works as Ts'ui Shu-ch'in, Ta-lu Hsüeh-jen Ti Pei-chü [Tragedy of Scholars on the Mainland], Taipei, Chung-yang wen-wu kung-ying she, 1953; and Kung-fei Ti Nu-i Wen-hua Yü Chiao-yü [The Slave Culture and Education of the Chinese Communists], Taipei, Sixth Section, Central Committee, Nationalist Party, 1952.

45. New China Daily, Chungking, Sept. 30, 1952, p. 3.

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Table II. Institutions of Higher Learning in Southwest China (1954)*

Name	Location	Departments	Special Courses	Specialization
Szechwan University	Chengtu	7	none	General
Yunnan University	Kunming	8	none	General
Chungking University	Chungking	6	2	Mining, engineering
Chengtu Engineering College	Chengtu	3	1	Engineering
Chungking College of Civil Engineering	Chungking	1	1	Civil engineering
Kunming Engineering College	Kunming	2	1	Engineering
#Szechwan College of Chemical Engineering	Lu-chou	4	none	Industrial chemistry
Hsi-nan Agricultural College	Chungking	6	none	Agriculture
Kweichow Agricultural College	Kweiyang	1	none	Agriculture
Agricultural College, Szechwan University	Chengtu	4	none	Agriculture
Agricultural College, Yunnan University	Kunming	2	none	Agriculture
Szechwan College of Finance and Economics	Chengtu	4	none	Finance, Economics
Hsi-nan College of Political Science and Law	Chungking	none	1	Pol. science/law
Szechwan Medical College	Chengtu	3	none	Medicine
Kweiyang Medical College	Kweiyang	1	none	Medicine
Hsi-nan Russian Institute	Chungking	none	1	Russian
Hsi-nan College of Physical Education	Chengtu	1	none	Physical ed.
Hsi-nan Normal College	Chungking	11	4	General
Szechwan Normal College	Nan-ch'ung	5	5	General
Kweiyang Normal College	Kweiyang	7	6	General
Kunming Normal College	Kunming	4	5	General
Chungking Special School for Teacher Training	Chungking	none	4	General
Szechwan Special School for Teacher Training	Lu-chou	none	3	General
Hsi-nan Special School of Music	Chengtu	none	3	Music
Hsi-nan Special School of Fine Arts	Chengtu	none	3	Fine arts

*Jen-min Shou-ts'e, 1955 [People's Handbook, 1955], Tientsin, Ta-kung pao, 1955, pp. 569-71.

#Szechwan College of Chemical Engineering specializes in training students in the process of pulp-making and tanning.

[pp. 301, 302 are blank]

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873 In 1950, there were 43 schools of higher education with 15,000 students in Southwest China[46] -- some 13 schools added to the number existing in 1947. However, subsequent reorganization and merging of the schools left only 25 in operation in 1954 (see Table II). Of these, nine were technical schools, two specialized in medicine, and two were full-fledged "general" universities. Some of these schools simultaneously conducted two- and three-year special courses. The establishment of the short-term special course is in accordance with the over-all government policy of preparing sufficient technical personnel to meet the needs of the national reconstruction program.

Problems were created by the "planned distribution" of college graduates and other students to the places where they would be needed. Throughout their years in school, the students were told that "to think of salary is mercenary and to dodge government assignment is political desertion."[47] The 9,190 college students graduating in 1950-52 in Southwest

46. Compendium of Government Reports, p. 1,000.

47. Kao-teng Hsüeh-hsiao Pi-yeh-sheng Ti Kuang-yung Jen-wu [The Glorious Mission of College Graduates], Shanghai, Hua-tung jen-min ch'u-pan-she, 1953, pp. 12-13.

1:Stanford U. S-4, 5 1956 AF15 SW China
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873 China were assigned jobs.[48] Supporters of this program said that this would bring to an end the complaint that "graduation means unemployment." But placing so many graduates properly so that everyone of them would make use of what he had studied was not a simple undertaking, and there were undoubtedly many misassignments resulting in dissatisfaction on the part of the students.

D. The Teachers' Training Program

874 As shown in Chart 2, colleges and secondary schools for teacher training have equal standing with general schools on the same levels. The urgent need for trained teachers for schools on different levels was first announced in October 1950 by Ma Hsü-lun, then Minister of Education. Ma told the first All-China Conference on Primary Education and Teacher's Training that, before 1957, according to the planned expansion of schools, China would need 1,000,000 new teachers. Of these, 200,000 would be for "spare-time" schools for peasants and workers, 130,000 for regular

48. New China Daily, Chungking, Sept. 30, 1952, p. 3.

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874 These stopgap measures, however, were unable to meet the shortage of teachers pointed out by Ma Hsü-lun in 1950. In 1954, Tung Ch'un-ts'ai, Vice-Minister of Education, still mentioned the possible shortage of 100,000 secondary school teachers in the next five years.[51] Nine months later, a report from the Ministry of Education stated that, according to plan, the expansion of secondary schools in 1954 would need about 28,000 additional teachers. Yet all the teachers' colleges in China would graduate only 9,600 students in 1954. At the same time the teachers' colleges also had to be expanded, thus absorbing a number of graduates. As a result, the Ministry of Education reported, only about 7,600 new teachers would be available for other assignments.

E. Schools for Peasants, Workers, Cadres, and the Illiterate

873 To give political and technical training to peasants, workers, and other "cadres" is one of the basic principles of the Communists'

51. People's Education, Jan. 1954, pp. 17-18.

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873 theory of education. A broad program for this purpose was outlined at the All-China Conference on Education for Peasants and Workers by Ch'ien Chün-jui, Vice-Minister of Education, on September 30, 1950.[52] He quoted Mao Tse-tung as saying that, because the peasants and workers constituted over 80 per cent of China's population, they were the main force upon which would depend the transition of Chinese society from "New Democracy" to Socialism. Ch'ien stressed the following points: (1) The most immediate task was to combat illiteracy. (2) The cadres among the peasants and workers must be the first to be educated so that they would provide proper leadership for the masses. (3) This type of education must be fitted to local conditions which might vary from place to place.

[665] No line of demarcation can be clearly drawn between the educational institutions for peasants and workers and those for Party and other government cadres. Altogether these schools form a part of the regular school system. As Ch'eng Fang-wu, former president of the College of the War of Resistance at Yenan, reported in July 1952,[53] the development

52. People's Education, May 1951, pp. 12-16.
53. Ibid., July 1952, p. 6.

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•813 of this type of education under the Communists could be traced back to Mao Tse-tung's Peasant Movement Institute in Hunan in the early days of the Chinese Communist movement. Later, when the Communists established a stronghold in southern Kiangsi Province, cadre schools were established to train political and military personnel. These institutions were succeeded by the College of the War of Resistance and by the Northern Shensi Institute in Yenan in the 1930's and early 1940's. As the Communist Army occupied North China after World War II, the North China University and the North China People's Revolutionary University were established for cadres training. After 1949, the Chinese People's University emerged in Peking, with 30 per cent of its curriculum devoting to political education and 70 per cent to the specific fields in which the cadre students were specializing.

The first government effort in Southwest China to promote a "study drive" for peasants and workers resulted in registering 350,000 participants in 1951. In the municipality of Chungking, it was reported, over 96 per cent of the workers took part in spare-time studies. In the same year, over 6,000,000 peasants in Southwest China enrolled in "winter schools," and later about 4,000,000 continued their studies by registering in "year-round" peasant schools. Eight schools were established in

873 various cities in this region, enrolling a total of 2,604 students in 1952; of these students, 200 were graduated and registered in "proletarian accelerated" middle schools.[54] No report is available on the exact number of such middle schools in Southwest China, however, as early as 1950, the Southwest Experimental Proletarian Accelerated Middle School was established; another was established by Szechwan University in Chengtu in 1952.[55]

In the proletarian accelerated secondary schools (see Chart 2),[1] a formal curriculum is pursued. The courses taught there are similar to those in regular secondary schools except that emphasis is placed on technical subjects while anything without direct bearing on farm or factory work is simplified in order to shorten the time of study. In the classes irregularly conducted during the spare-time of the peasants and workers, political study consists of lectures and discussions, using as topics whatever happens to coincide with the most recent official Party propaganda line.

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54. Southwest China Behind the Iron Curtain, pp. 17-19.

55. New China Daily, Sept. 30, 1952, p. 3.

[1] [see p. 284 -- Analyst]

823 665 For political cadres, regardless of their own professions, study of Marxian and other Communist theories are required. The Central Committee of the Communist Party periodically issues directives listing the works of Marx, Lenin, and Mao Tse-tung to be studied. Chiefs of local Party branches are charged with the responsibility of supervising these studies at weekly meetings.[56]

Classes to teach beginners to read the Chinese language are held separately, but once the students have graduated from these classes they are given the opportunity to advance to higher levels of learning. An attempt is made to raise the academic level of cadres among peasants and workers to that of graduates of regular schools. In a directive issued by the Communist Party on December 24, 1953,[57] it was stated that those who pursued spare-time study at least six hours a week for forty weeks a year, covering the essential courses prescribed for the primary school level by educational authorities, were entitled to enroll in a junior secondary school. Three years of

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56. A sample list of materials to be studied is found in People's Handbook, 1955, pp. 535-36.

57. Ibid., p. 538.

8B similar spare-time study covering junior secondary school courses would enable students to enroll in senior secondary schools. In this way, any person pursuing studies in his spare-time can eventually complete his education by attending night colleges.

8B1 The Communist government expressed concern over two aspects of the "proletarian" education program. One was that so far the schools have not been paying sufficient attention to the children of the proletariat, in spite of the fact that more and more children of peasants and workers were reported to be enrolled in schools. The government admitted that in certain schools children from peasant- and worker-families still felt themselves discriminated against, and that the cost of education often hindered the furtherance of their education. The other aspect was the lack of preparation on the part of some of the cadres enrolled in higher level cadre schools.[58] To remedy this situation, educational authorities are now trying to strengthen the spare-time classes by giving refresher courses to deficient students.

~~F. Education for Minority Nationalities~~

58. People's Education, Aug. 1953, pp. 31-32.

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795 As the Chinese Moslems came out of isolation and into contact with the rest of Islam and with modern culture generally, there was a considerable difference of view as to the perpetuation of Islam in China. Visits to Mecca in the 1780's had impressed some Chinese Moslems with how far, in their long isolation, they had diverged from orthodox practices. This experience led to the foundation of the New Sect, which stressed return to pure and orthodox Islamic practices. They were resisted by the Old Sect, which favored holding to the customary ways developed in China through the centuries. A new New Sect (Tsan-hsin chiao) was founded by Ma Fu-ch'u (1794-1874) of Yunnan Province, and this sect, emphasizing religious ethics, the spirit rather than the letter of scripture, and modernism in dress, has recently been strong along the coast of China and has spread to modern cultural centers.[48]

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893 Chinese Mohammedans, in their moves towards modernism, came to accept the Chinese translation of the Koran, hitherto only in the sacred language of Arabic. They had, by 1936, opened eleven high schools for Moslem children, and they began to send students abroad to foreign centers of Islamic learning. Yunnan

48. Ibid., pp. 192-94.

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779 Province led in this movement; in 1937,
563 eighteen Chinese students were sent to Egypt,
873 and half of these were from Yunnan. By 1930,
the Islamic Theological College attached to the Chungking mosque had been in operation five years, and the Chinese Islamic Association had set up or co-ordinated two hundred primary schools and twenty high schools.[49] Yet the spread of modern type education was handicapped by the poverty of the Moslem communities and by religious prejudice against Chinese learning. For example Shantien, in Yunnan, was the outstanding Islamic cultural center in China and sent more students abroad than any other town; yet in 1949 it had a population of only 5,000, of which two were college graduates and "some thirty" high school graduates; it had one grade school with 360 students but no high school.[50]

779 What have been Chinese Communist policies
668 toward the problem of Chinese Islam, a problem that involves some areas where they are a major segment of the population and other areas where they represent a cohesive, slowly modernizing religious community? (The

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49. Ibid., pp. 198-201.
50. Ibid., p. 200.

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797 This process of replacing foreign clergy with Chinese clergy has made greatest progress in the older Catholic areas in North and Central China, the least in such provinces as Kweichow and Kwangsi. There are 144 dioceses or apostolic prefectures, and 29 of these, in the major cultural and commercial centers, are administered by Chinese prelates.[60] The elevation of a Chinese priest to the College of Cardinals in 1946 was a striking symbol of the Church's intention to advance the process of Sinicization.

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797 Catholic cultural and educational activities have played an important role in the advance of the Church. Schools, colleges and universities have, on the one hand, made it possible for the youth of Chinese Catholic families to have a complete modern education under Church auspices and control; on the other, the colleges and universities have given the clergy a chance to win over non-Catholic youth enrolled as students. Catholic scientific and cultural research, such as that carried on at the famous Zikawei Observatory near Shanghai, make it clea that the Church and modern science are not in direct opposition to one another.

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60. Ibid.

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729 to JMP$ 29,409,100,000. About 30 per cent
746 of the dependents of "martyrs" and servicemen
657 received this relief, but later the majority of these dependents were obliged to undertake production work.[40]

[873] Some 3,855 children and minor dependents of "martyrs" and servicemen were given government scholarships and financial aid in the three municipalities of Chungking, Chengtu, and Kweiyang, and 19,371 children and dependents in southern Szechwan were given scholarships, the Communists report.[41]

As a measure of encouragement, the Chinese Communists in June and July 1952 mobilized the populace of the Southwest Region to elect "model dependents" of "martyrs" and servicemen, "model disabled veterans," and "model workers for the protection and betterment of the servicemen's families."[42] Those elected were honored by recognition similar to that afforded "labor heroes" during the Land Reform Movement.

729 In September 1954, there were 67 special
874 schools for disabled veterans on the China Mainland, with a total enrollment of 5,000; from these schools, 10,000 graduates had already

40. Ibid.
41. Ibid.
42. Ibid.

466 enterprise to supervise the enforcement of safety rules and make detailed reports on industrial accidents. Working conditions were reported to have been improved since the issuance of the directive.[31]

C. Labor Education and Recreation

873 466 At the time the Communists took over Mainland China in 1949, from 60 to 80 per cent of Chinese workers were illiterate (i.e., they could read less than 1,000 Chinese characters). In June 1950, the Government Administration Council issued the "Instructions for Developing Spare-time Education of Workers," a measure aimed at teaching all workers at least 1,000 characters within a period of three to five years and the ability to read simple books and newspapers. The Communist Trade Union Law stipulates that the management or owner of every enterprises must allocate a certain sum for the education of workers. By mid-1952, besides night classes opened in individual factories and mines, there were 652 spare-time schools in the region. "The Quick Method of Learning Chinese Characters" devised by cultural instructor Chi Chien-hua of the People's Liberation Army is lauded as a great help in accelerating the learning process among workers. Workers having a high degree of intelligence are reportedly being sent to universities and technical institutions for advanced study. The

31. New China Daily, Chungking, Sept. 16, 22, 1952, p. 3.

873 Party, unions, and management decide who is qualified for additional technical training. The workers entering schools receive financial support equal to their former wages. The stated intention of the Chinese Communists is to build a new intelligentsia within the working class.

466 In the interest of worker recreation, the Communists reported that 11,929 clubs had been set up in factories, mines and other enterprises throughout the country by the end of 1954. From 1949 to 1952, 348 workers' clubs and 712 libraries were reported to have been established in Southwest China.[32] Workers were encouraged to enjoy their leisure time in these clubs and libraries. But in Communist China, even the "leisure" of the masses is controlled by the Party. After an 8- to 10-hour working day, workers have to participate in political studies, criticism or self-criticism meetings, or various campaigns, movements and drives initiated by the Party. It is doubtful that the Chinese workers have any real leisure time at all.

D. Housing Conditions

362 466 According to a Communist report, People's Government spent more than 286,000,000 yuan (new currency) on housing projects for workers throughout China in 1952. In 1953, the government allocated 130,000,000 square feet of floor space for building workers' living quarters.

32. New China Daily, Sept. 29 and 30, 1953.